

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVII, NO. 39

KINGDOM BRIEFS

Dr. M. O. Patterson reports 130 men in his freshman Bible class in Mississippi College.

Hall-Moody Institute at Martin, Tenn., opened this year with twice the number present last year.

Secretary H. Beauchamp has recently gotten out a book on "Bible Studies," which is said to be an unusually helpful outline of the books of the Bible.

It has long been the boast of militarists that the soldier life and training helped to maintain a high sense of honor. We are sorry that the recent revelations at Annapolis do not seem to bear this out.

Anthony Comstock, who fought vice all his public life, recently passed away. The world will miss him. San Francisco needs him badly, where it is said one thousand of alien women are to be found in one segregated district.

England has already borrowed, it is said, six billion, three hundred and ten million dollars to carry on the war. British and French commissioners in this country are seeking to borrow half a billion more. What is to become of governments when pay day comes?

The review lesson was conducted in a unique way at Pelahatchie last Sunday. The people were divided into two classes and the exercise took the form of a "spelling match." That is, questions were put alternately to the two sides and those who could not answer sat down or retired. It is a good way to find out how much has been really learned and remembered during the quarter.

The Standard, of Chicago, is responsible for the intimation that the more churches a man is recommended to as a desirable pastor, the less desirable he is likely to be. There is some truth in that, for the question will naturally arise, who started all this recommending. All of which reminds us of the remark of a young man who had a pocket full of testimonials, that they were a hindrance to him, for they showed how short a time he had staid with each employer.

Dr. Dumba, the Austrian ambassador to this country, says he can't see any harm in what he has done in trying to cause strikes and prevent the running of factories in this country. Now this gentleman is not as stupid as he looks, nor is he the fool he makes himself out to be. Neither is President Wilson the simpleton he took him to be. It is becoming very clear that this gentleman who has become *persona non grata* and some others of his sort are willing to violate all the principles of courtesy and law if necessary, in order to use this country and his position in it to further the military interests of his own. The only proper thing he has done lately is to show a commendable desire to get out of the United States on the first ship, and we hope in that he will be successful.

One of the most effective methods of killing a worthy enterprise is to say it is a good thing and ought to be done, but this is not the time to do it. Personally we have known more than one worthy undertaking in Mississippi knocked in the head with that very hammer. It may be sincere or it may not be sincere, but it is oft-times the devil's way of "putting to sleep" (to use the pugilist's phrase) a good and deserving effort. But we can be duly grateful that it does not always succeed. There were some stingy skinflints in the days of the rebuilding of the temple, of whom Haggai tells us: "Thus speaketh Jehovah of hosts, saying, This people say, It is not the time for us to come, the time for Jehovah's house to be built. Then came the word of Jehovah by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now, therefore, thus saith Jehovah of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and ye that earneth wages earneth wages to put it into a bag with holes." There are great undertakings ahead of us now in our Baptist work in Mississippi and we cannot listen to the man who says this is not the time to do it. Let everybody help to do it.

Often the presence or absence of a preposition in a Bible verse as elsewhere will make a vast difference in its meaning. For instance, in John 4:32, the old version gives us, "I have meat to eat that ye know not of," while the American revision leaves off the last word "of." The first rendering would indicate that Jesus at Jacob's well had been nourished in a manner that the disciples did not know about, while the absence of the preposition shows that He is speaking of a kind of food with which the disciples had no experience. It was one of the things which they had not learned but would learn, that the consciousness of doing the will of God is a great source of strength and sustains one in body and mind and spirit. In the same way the little word "to" in Paul's saying, "For to me, to live is Christ." The same in both versions is quite different from the way it is sometimes quoted. "For me to live is Christ." He is not saying that his life is Christ's life lived over again, but that that is his conception of the meaning of life. Whether he attains to it or not, that is his conviction of the purpose of living.

The latest thing in contribution baskets is said to have been invented by an Oklahoma man, and should be used in every church, as it would swell the amount taken up threefold in a little while. This is the way it works: If a person drops a quarter or more in the box, there is silence; if he drops a dime in, a bell rings; a nickel sounds a whistle, and a penny fires a blank cartridge. If one pretends to be asleep when the box passes, it awakens him with a watchman's rattle, and a kodak takes his picture.—Ex.

Pastor Ben Cox commends Brother F. L. Perkins, recently ordained to the ministry.

It's a girl—in the home of Rev. and Mrs. W. D. Mathis, of Pascagoula—Mabel Jeanette.

Hopewell Association meets with Hopewell church, six miles south of Morton, October 9th.

It is reported that W. I. Allen goes from Pheba to be pastor of the Second church, Columbus.

Rev. H. R. Holcomb has been detained for a while in Jackson by a surgical operation. He is now well and away.

Dr. Geo. B. Eager will deliver the opening address in the chapel of Norton Hall, Southern Baptist Theological Seminary, September 30th, 8 p. m.

It is published from Hattiesburg that Rev. E. E. Dudley, of Jonesboro, Ark., has accepted the Main street church. We shall welcome the coming of this Arkansan.

The Federal Council disclaims all responsibility for the "Social Service Review," published in New York. We will probably not be tortured with it in Mississippi.

Our field representative, Brother H. M. Long, acknowledges with thanks the assistance of the following brethren: H. N. Alexander at Greenville, H. L. Martin at Indianola, E. H. Garrott at Itta Bena, and W. I. Allen at Pheba. The editor of The Baptist Record also extends thanks.

The Pearl Leaf Association meets with Gilmer church, Wednesday morning, October 6. Gilmer is six miles from Taylorsville and twelve miles from Mt. Olive. Those desiring to be met at the railroad should come to Taylorsville Wednesday morning and notify Mr. H. B. Mayfield, Mt. Olive, Route 1.

Rev. T. J. Moore, enlistment missionary for South Mississippi, has moved his family to Hattiesburg, 514 Southern avenue. Let his correspondents take notice. Along with his associate campaigners, Miss Fannie Traylor and Rev. J. G. Chastain, he is this week closing out a great church-to-church campaign in Marion county.

Senator Root closed a masterly speech in the Constitutional Convention of New York with these classic sentences, while his voice broke with emotion and tears stood in his eyes: "Mr. Chairman, there is a plain old house in the hills of Oneida, overlooking the valley of the Mohawk, where truth and honor dwelt in my youth. When I go back, as I am about to go, to spend my declining years, I mean to go with the feeling that I can say I have not failed to speak and act in accordance with the lessons that I learned there from the God of my fathers. God grant this opportunity for service to our country and our State may not be neglected by any of the men for whom I feel so deep friendship in this convention."

SERMON BY G. A. LOFTON, D. D.

Text: "The glory which shall be revealed."—Rom. 8:18.

"The sufferings of this present time," says Paul, "are not worthy to be compared with the glory which shall be revealed in us." It is impossible to grasp the words of revelation which declare and describe the glory of God to be revealed in His saints. "For we know," says the apostle again, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Jesus tells us of the glory and the mansions reserved for us. John exhausts the power of metaphor in picturing the splendor and beauty of the New Jerusalem. Oh, for that city which hath foundations, whose builder and maker is God! Oh for that land which is called a "better country!" Paul takes up the creditor side of the Christian, again, when he says, "All things are yours and ye are Christ, and Christ is God's." Again he says, "Eye hath not seen nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him." "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The balance sheet simply stands thus with the great apostle:

Debtor—"Light afflictions which are but for a moment."

Creditor—"A far more exceeding and eternal weight of glory."

Brethren, we do not study enough this creditor side of future glory. Perhaps, the debtor side is too small to create investigation by contrast, as did the apostle. We do little or nothing, and take for granted we are going to heaven. Our highest ambition, often, is merely to escape hell, with no gratitude or love to God for salvation by grace, as shown in our lives and our service. In order to inspire devotion and stimulate zeal, we seldom sit down and ponder the great things God has done, and is going to do, for us. One of our chief consolations, one of our grandest encouragements, lies in being saved by grace and in being rewarded with glory and honor for our sacrifices and our sufferings. The great day of coronation is coming. On that day the blood-washed throng will receive their "crown"—the "well done" of eternal life. From that day we shall enter upon a reign of glory and honor and joy, unspeakable and that passeth all our understanding. Jesus Christ, shining above the sun shall be seated upon the great white throne in our midst, the dazzling and splendid cynosure of a wondering and worshipping universe. Legions of flaming angels shall form the rainbow-circle around about Him—varied with ten thousand hues, unknown to the glories of earth and joining in the everlasting choir of the redeemed who shall sing forever the song of Moses and the lamb. The music of song and harp in billions of hands, and from billions of tongues, will roll in billows of eternal ecstasy above the lofty dome of heaven.

Bass and alto shall blend with soprano and tenor in the hosannas and hallelujahs of that enraptured throng, at the morning and the evening sacrifice of everlasting love; and the eternal day shall be filled with the service and devotions of a Sabbath of rest and joy, which shall never end. "Glory to God in the highest" shall be heard on every side, and every one shall vie in paying honor and dominion and might to Him that redeemed us from every kindred and tongue and tribe of this sin-cursed earth. Every faithful one shall there receive the reward of his fidelity, and every one shall be satisfied. Every cup shall be filled. Once for all, we shall be satisfied.

My friends, we shall not be sorry then for our toils and tears and sacrifices here below. Paul was not sorry, even here; and we shall all wish, then, that we had had ten thousand lives to sacrifice for Jesus. Old John Huss will not be sorry that he burned at the stake. Stephen will thank God that they pelted him with stones into heaven. Daniel will be grateful for the lions' den, where faith stopped the mouth of lions, and the Hebrew children for the fiery furnace, when faith quenched the violence of fire. We should all rejoice that we were counted worthy to suffer for Jesus, who suffered so much for us. How the saints and the martyrs will rise up under the "weight of glory" to shout glory to God, that they had grace to triumph over all the foes of the soul and to live and die for the Redeemer! What starry crowns upon their heads! and what white dazzling robes upon their bodies! No no, none of us will be sorry for the past unless it will be for our want of fidelity. We shall only regret, if we can regret at all, that we did not live a thousand years to toil and suffer for Jesus and to fill our crowns with a million of stars forever.

In conclusion, it will be a wonder if some of us shall not have a regret on the day of coronation—provided we shall ever see that day. We shall surely be satisfied with our salvation, and with our reward, but shall we not regret, some of us, our Christian record, though forgiven? Think of those of us who have wasted our time, withheld our means, and have grumbled, or idled, away our existence in the vineyard of the Lord! How many have robbed God, troubled His church and trifled away their abilities and resources! Think of Moses choosing affliction with the people of God, esteeming the reproaches of Christ of greater riches than the treasures and pleasures of Egypt, and with a long-sighted vision looking unto the recompense of reward! How little some of us have ever denied, or sacrificed, of self! How few have made God and His righteousness and kingdom first! How many have lived, even in the churches, for self—apparently without a regret or a pang of repentance! They let no light, if they have it, shine. They not only do and say wrong things, but they live in sin, almost, the lifetime of their profession. Often they do not even come to church. Many hold their letters for months and refuse to company with their brethren as pilgrims to the better land. They love

money and pleasure, and often some of them are seen doing disreputable things in disreputable places. Great God! will such Christians see the coronation day? And if they do, will they not be sorry, forever sorry, of their profession? I see but one escape from regret. God wipes away all tears, when we reach heaven. It may be that those of whom I have spoken will enter, bathed in the tears of repentance. These, too, shall be wiped away, and our sins forgiven, and while we are saved by grace, we shall be content to wear a starless crown. Let us repent now, for it may be too late then; and let us now begin to strive for a crown of glory, as we strive for God's glory. May we receive more than a starless crown, if, indeed, there be such a crown in heaven. Surely, let us not enter heaven bareheaded and empty. Let us not be willing to be "saved so as by fire." God forbid.

My unconverted friend, will you strike a balance sheet today? How stands your account? How will God's account stand with you? Oh, could you get but one glimpse of God's glory, that glory which you are about to lose! How it would startle you, from this hour! Do you expect to be at the coronation day? Or will you wait to stand at the judgment? Will you wear a crown, or will you be turned away from the lost glories of heaven to the dread horrors of hell? Ask yourselves the question, today: "Where shall I be in eternity?" It is only a question of time. Death will soon knock at your door. You may be nearer the eternal brink than you imagine. How does the account stand? How is the debtor side of that account? What has God in your favor on the creditor side? Remember, your account is totally different from that of the Christian. You have never cancelled the debtor side with the blood of Jesus, as yet. You cannot, as yet, keep books with God. He has every thing against you. Your balance sheet would be of no avail. It has but one side—the debtor side—and it is all black with sin. Oh, may God cancel it for you, today, by faith in the cleansing blood of Jesus. Then you can begin to keep books. Then the book of rewards will be opened, the book of grace having been settled and satisfied with Jesus to your credit. Don't lose your life and your reward both. Cast away the diadem of darkness and wear the crown of life. Take up the cross today, and may God bless you at last with the ineffable glories of heaven.

It seems a great pity, if it is true, as the news dispatches report, that the president of China is attempting to re-establish monarchy with himself as king or emperor. It only means that the work will all have to be done over at some future time and perhaps with much more of trouble and bloodshed. And the whole thing seems more absurd since it is said to be done with the approval of his American adviser. We have a conviction that all men were born free and equal and the Lord always protests as in the days of Samuel against making a king. Kings are such not "by the grace of God," but by sufferance.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The heart has to be filled with something; why not fill it with good things.

The measure of a man's life is the well-spending of it, and not the length of it.

We want every Sunday School in Mississippi to observe Go-to-Sunday-School and State Mission Day on October 3rd. There are three things about this day: (1) It should be a rally day, when all the people should be gotten out to church and Sunday School; (2) it should be a great educational day, when all of our people should study about State missions; (3) it should become a great missionary force through the contributions made. Every Sunday School pupil should endeavor to put himself into the mission movement on that day.

Significant Facts.

In order to see just how well the churches supported State missions last year, we have carefully gone through the minutes of the associations, tabulating the churches that gave and the churches that did not give to State missions. We find that out of fifty-four associations in the State, only forty-nine gave financial tables. In those forty-nine associations, there were 1,277 churches reported. Of those, 737 gave to State missions and 540 did not. The other associations would not materially have changed the proportion of giving to non-giving churches. From these figures we find that less than sixty per cent of churches in Mississippi gave to State missions last year. This is an appalling condition, especially in view of the fact that the supreme task of the churches is the preaching of the gospel to all the world, beginning at home. Let us change these figures for next year.

State Missions and Progress.

Dr. Truitt, in an address before the Texas State Convention, said: "In 1913 there were in the United States 8,123 fewer baptisms than the year before. There was a decrease in giving to State missions of \$478,236. There were increases for church expenses, value of church property and denominational work. Texas gave almost twice as much to State missions as any other state in the Union, Georgia being next, and Texas and Georgia together baptized 11,000 more people than were baptized in the entire territory of the Northern Baptist Convention. Here we emphasize State missions; there they do not."

These words from Dr. Truitt are tremendously significant. Our growth as a denom-

ination is proportionate to our interest in State missions, and history seems to establish this fact. Last year, Mississippi gave more to State missions than ever before in her history, and her record for denominational growth shows an increase in baptisms over any other year. As reported in the minutes of the Southern Baptist Convention in 1912, we had 7,162 baptisms; in 1913, 7,223 baptisms; in 1914, 7,932 baptisms; in 1915, the year of our largest contribution to State missions, we had 9,068 baptisms, an increase of nearly 2,000 baptisms over the preceding year.

Missionary Work in Mississippi.

In the Extension Magazine for September, a Catholic magazine, we find an article on missionary work in Mississippi. This article is written by a Catholic priest who is now doing missionary work. There are pictures of churches at Wiggins, Mississippi City and Slavonia. Some of the things said in this article are very interesting. For instance, speaking of the difficulties that he confronts, he mentions the "prevalence of intense bigotry and open persecution, colonies of Catholic people from European countries surrounded by an unfriendly Protestant population, the problem of difficult access for the priest in his ministrations." There is one thing of importance to Mississippi Baptists pointed out in this communication. He mentions a colony of Slavs with "genuine affection for their native land." They have named their place Slavonia. "The colony is given to farming cut-over timber lands, and is planted in the midst of an intensely Protestant people. There are thirty families in this colony. These people formerly lived in Pittsburgh and Cleveland and have given up factory and mill life to become a part of the 'back-to-the-farm' movement." He tells us that "the faith of the people of Slavonia have been greatly encouraged by the generosity of the Finkbine Lumber Company, which built for them a school at present used for a church and a priest house. These people," he tells us, "have exceptionally strong faith and are very devout." He then gives an instance to prove this fact. He says: "On one occasion after a morning of arduous labor, having traveled sixty-five miles, heard confessions for about two hours, celebrated mass and preached, without a bite to eat until noon, I was literally forced to make a journey of six miles in a farm wagon to baptize a baby only three hours old, notwithstanding my assurance that I would return in a few weeks. It is the custom in the old country to bring the children for baptism promptly after birth, and these people could not entertain the idea of waiting two weeks."

This gives some idea as to the character of

work this Catholic missionary is doing, and also points out to Mississippi Baptists a task which they have now before them, and indicates to them places where they should put their State mission money.

In his discussion of the school situation, he calls the attention of the readers of Extension to the fact that the "faith of the faithful" is endangered by the public school system of Mississippi. He gives an instance in point, saying: "If the readers of Extension who have known nothing but entire security in their faith could experience the shock of hearing a little Polish girl while saying the 'Lord's prayer' substitute 'which art in heaven' for 'who art in heaven' and conclude it with 'Thine be the kingdom, power and glory,' they might realize that after all, truth is stranger than fiction." He tells us that "our constitutional liberty is violated in some parts of the South through the public schools."

He closes his article by an appeal to the Catholics of the country, that they will not forget Mississippi. "The Wiggins church must be built," says he; "Mississippi City must have an organ, and I must have some means of getting to Slavonia and the many Catholics who are scattered in small groups over these large tracts of cut-over timber lands."

From this it will be seen that our Catholic friends are making efforts to evangelize South Mississippi. They are looking to the colonization of South Mississippi with Catholics. I hope that our Baptist people will, while they have the opportunity, seize that opportunity and make Mississippi a Baptist empire.

A strong State mission policy is absolutely essential. Let every church contribute to State missions before the first of November, and we can put missionaries in every Catholic colony in South Mississippi.

Effort is being made in many places and in various ways to graft religious instruction on the public school system and into the curriculum of other than denominational schools. The effort is, in most cases, well meaning, though in some there is reason to fear that it is a superficial if not a fictitious effort to satisfy the wholesome demand of parents of religious organizations and an awakened public opinion for religious education that will save us from the calamity of a godless culture. We welcome all effort to give a better knowledge of the Word of God to the school children and to others and like Paul rejoice that the truth is preached though it be in envy or strife. One of these efforts is to give credits for instruction given to the school children under teachers appointed by and under the supervision of the church. Candidly we are afraid of the "credit" idea in religious training. It is too much like mixing oil and water or speaking the language of Ashdod in the city of Jerusalem.

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EDITORIAL.

BIRTH PANGS.

Events of the past year on the world arena, and of today, are causing many to study anew the great prophecies of the Bible, and especially the predictions of Jesus in answer to the inquiry of the disciples, "Tell us when shall these things be? and what shall be the sign of the coming and of the consummation of the age?" The destruction of Jerusalem and its accompanying terrors was in the minds of the disciples closely associated with the end of the age, the end of all things. It was not the purpose of Jesus, perhaps was not possible for Him to separate them in their thinking. We know now that that fearful and unprecedented cataclysm did not mean the end of the world, but it was an anticipation of it and foreshadowed the conditions which will attend the end. It was indeed the end of man ythings that stood in the way of the kingdom; it was clearing the way for the Messianic spirit and era.

It is easy for the unusual excitement of an era like this to produce false prophets, people who know too much and are sure of things that are not true or are in uncertainty. There are not a few who are saying, "Lo here or lo there; He is in the desert or in the inner chamber." Such pretenders to special knowledge or prophetic insight pester only the superficial and credulous. They more often excite ridicule of the ungodly, or the pity of seriously minded people. One evil result of knowing too much about the future is that many refuse to consider the signs of the times or take to heart the warning prophecies of our Lord. But His testimony in this matter cannot be ignored with impunity any more than His word with reference to any other truth of His kingdom. Jesus warns against the indifference that accompanies worldliness and debauchery. He says many will be occupied with buying and selling, with building and marrying. Take heed to yourselves lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare.

The present world disturbances do not necessarily mean that the world is immediately coming to an end, but certainly such

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overwhelming catastrophes will if not at this time, at least at some time, usher in the end. Whether they bring now the end of the world, they are the pangs which attend the birth of new ideas and institutions and the passing away of many things in the old order. The shriek of shells and the moaning of cannons are the funeral dirge of an old order that is passing, never to return. The upheaval of nations and the distress of peoples are the travailing pains that accompany the birth of a new order. The apostles lived in just such a period. Jesus anticipated its coming, yea, in a sense precipitated it. He said, "How am I straitened till it be accomplished?" He starts the quiet forces to work which will result in overturning the established order that is founded in iniquity and sodden in sin.

The crisis comes when nation rises against nation, and kingdom against kingdom, with the accompaniment of famine and pestilence. But these things are not an accident. They are according to the purpose and prophecy of our Lord, who directs us what attitude of mind we are to have in these conditions. We are to be not surfeited with the world, not to let the world which is passing possess us and dominate our desires and our thinking. On the contrary, He says, "When ye see these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." * * * Even so when ye see these things coming to pass, know ye that the kingdom of God is nigh." For this reason it is a time of hope and joyful expectation. God would not lead men through this terrible ordeal unless He purposed to bring them out into better things. The results will be worth the price that is paid. It has ever been true and will be so now. All the prophets of the Old Testament are filled with predictions of suffering to be undergone and the glory which should follow. The experience of Jesus is the pattern for our lives and the model for the kingdom of God, through suffering to glory. He bids us have our heads uplifted, our eyes open, to be watchful as those who look for their Lord. Tribulations are the mileposts in the advance, both of personal experience and of world progress in the kingdom of God.

YOU'RE NEXT.

"Woe to the land with the shadowing of wings," or as the Baptist Bible renders it, "with the whirring of wings." This article deals with the mosquito, and if anybody doubts the propriety of introducing this subject into a Baptist paper, let him remember that we have Scripture for it. Isaiah said, "Woe to the land with the whirring of wings, which is beyond the rivers of Ethiopia." Far in the interior of Africa, reached by following the Nile to its source, are the marshes and swamps which are the breeding places for mosquitos and other pestiferous insects. In the time of Isaiah, it seems, according to scholarly commentators, to have been the home of this fever-breeding *stegomyia* and *anopheles*. How far he spread

his wings back in those days we have no means of knowing accurately, but he is probably the greatest plague that the world is afflicted with today. His fame has spread in the last decade and his presence is felt, sorely felt, in more places than "beyond the rivers of Ethiopia." Whether he came from Africa, like the hookworm and some other calamities, the present writer does not know. But one thing is sure—he is here. Of another thing, too, we may be pretty sure—he is not here to stay. He is not welcome; there is no need for him or necessity to be afflicted with him. He has been exterminated in other places and can be in this country.

At present he is found in every county in Mississippi and probably every state in the Union. We have learned that he is the cause of yellow fever and so have learned to prevent its spread. We have learned that he is the cause of the more prevalent disease of malaria but we are doing almost nothing to prevent its spread. It is estimated by the United States Public Health Service that there were 67,523 cases of malarial fever in Mississippi in 1913. For the same year there were reported 1,264 deaths from malaria. These figures do not show all the damage done, for there must be reckoned in time lost from sickness, reduced vitality and a low percentage of efficiency. A great many people are not sick but are "not feeling well," "don't feel like doing anything." We are working only part time and on reduced energy.

This is not a state matter for the trouble is not confined to any section. Mosquitoes are as bad in New Jersey and in Alaska as they are in Mississippi. The largest we have ever seen were in Kentucky and an early settler in Indiana said, hyperbolically, they were as big as horseflies. It is not a matter that one state can successfully deal with, although every locality can and ought to work to abate the nuisance. It is at least a national problem and ought to be put under the direction of those having sufficient authority to enforce ordinances looking to the extermination of the mosquito.

Dr. S. Z. Batten in a speech at Houston in May, said that when a patient is carried to a lunatic asylum a test is made by putting him in a vat and turning a hydrant which lets the water in on him. If to escape drowning, he cries and struggles to get out, they pronounce him hopeless; but if he steps to the hydrant and cuts the water off, they say he can be cured. And so in dealing with this malarial trouble, we must deal with the causes and not simply with the effects. We cannot be satisfied with giving quinine, we must go after the mosquito. Mosquitoes and flies have been destroyed in the Panama Canal Zone by the army surgeons. This was one of the worst holes on earth. The French sacrificed thousands of lives and millions in money to dig the canal and were defeated by the mosquito. The first task which the United States took in the Zone was to clean up. The rest was easy. What was done there can be done here. "Woe to the land with the whirring of wings," but Mr. Mosquito, you're next!

Thursday, September 30, 1915.

BOGUE CHITTO ASSOCIATION.

Again the precedents are broken by having a good attendance in town. McComb must be a good town, for the folks go to meeting and the people from the other towns and from the country churches came, and there were a number of visitors from other associations. The letters were not read but instead Dr. Theo. Whitfield prepared and read the most interesting and reforming abstract we have ever heard. It would be a model for other associations. Twenty-six churches reported, but one withdrew to join Lincoln County Association, and three others to join Walthall Association, recently organized. The committee on providing homes did its work in the quietest way and altogether successfully. They sat in the door of entrance, took the name of everybody, and at the conclusion of the morning session he was told where to go, or sent in an automobile. Yes, they were ladies. We had a kindly welcome voiced by Dr. Quin and a cordial response by Brother Varnado.

The officers were re-elected by acclamation—I. H. Anding, and Brethren Walker and Varnado. The visitors were introduced and made to feel good. Some of them were just back at home. There were five brethren present who were at the first meeting, forty-five years ago—Brethren Curtis, Varnado, Walker and two Brumfields. A resolution was introduced looking to changing next year the name of the body to "Pike County Association." Publications was given an early hour and a number of the most sensible speeches we have ever heard on any subject. The subject was not pushed into a corner as sometimes happens. The hospital and orphanage and B. Y. P. U. were well presented. Miss Lackey spoke on the W. M. U. and had one of the best hours and hearings in the program. Dr. Lawrence preached the associational sermon and it was good to be there. He also won everybody by his speech on missions. Prof. Williams reported on Christian education. He is a splendid sample of an educated Christian gentleman. Prof. Kenna reported on laymen's work but we were sorry not to hear him. There was no subject that did not receive good treatment, and the fellowship of the brethren was delightful. The ladies also had a meeting of their own which was said to be good.

WHY CATHOLICS GAIN.

Recent claims of Roman Catholics would indicate that they are gaining ground in this country more rapidly than at any previous time in the history of the country.

The reason for this, as we see it, is not difficult to discern.

They believe in a definite creed and stand up for it. It differs from others, and importance is attached to the difference.

Every denomination which minimizes its peculiar tenets is bound to decline, and it ought to. There is no reason for the exis-

THE BAPTIST RECORD

Education Commission

Coahoma.

I should have stated in last week's write-up that on the first Sunday afternoon, this splendid little church was visited, and made a liberal offering. Rev. W. S. Allen is their efficient pastor.

Canton.

Last Sunday morning I was with Brother Phelps at his church and presented the claims of the Education Commission, and received a very liberal offering. Brother Phelps is leading his people to do great things at Canton, and they are much in hopes that in the near future they will be able to build a new church.

Edwards.

This little band has as their pastor, Dr. P. I. Lipsey who is one of the most efficient pastors and enthusiastic supporters of the Education Commission. The work was presented and the church made an offering.

May God's richest blessings be upon these three churches and their noble pastors.

Yours for success,

W. E. FARR.

JOHN WESLEY'S RULE.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Many people are already voting for the 1918 session of the Southern Baptist Convention to be held in Havana, Cuba.

millinery department, under the charge of Miss Kate Atkinson, also bids fair to prosper.

Brother E. D. Solomon came out to chapel Saturday morning for his last visit before going to Meridian. We shall miss his valued visits, for no one has been more punctual in coming out to see us than he. All of Hattiesburg will miss him and we all congratulate the Fifteenth avenue church of Meridian upon their good fortune.

Among our new pupils of the last few days have been Misses Mae Jopes, Logtown; Susie Large, Shubuta; Zelma Holleman, Hattiesburg; Dora Knight, Sanford; Edna Ball, Foxworth; Eloise Butler, Star; Linnie Magee, Mendenhall; Vernie Ross, Star; L. C. Dorr Epley; Edith Sheppard, Richton; Zellein Sheppard, Richton; Middie Myers, Silver Creek.

J. L. JOHNSON.

Hattiesburg, Miss.

MISSISSIPPI WOMAN'S COLLEGE.

Our second week finds us with classes well organized and the work in good shape. Our first Sunday School showed an attendance of 241 and 157 Bibles. Brother Green preached a good sermon the first Sunday he was our pastor and has improved steadily ever since. He and Mrs. Green enter into all our work with interest and enthusiasm.

The Woman's College is fast becoming noted as a preachers' home. We have at present the families of four ministers residing with us beside a number of pastors' daughters.

Last Saturday night the Philomathean Society held its first meeting and enrolled about fifty new members. On our second Saturday night the faculty entertained the students in the auditorium.

The violin department, in charge of Miss Laura Peters, is becoming very popular. New pupils are added to it almost every day. The

THE FIELD GLASS

R. J. WILLINGHAM AND HIS VISION.

(Portion of Address at Southern Baptist Convention, by E. Y. Mullins.)

It is difficult to cover adequately the fine qualities of Dr. Willingham as secretary. He had his limitations, as all men have. His strong points carried with them limitations in other directions. I name a few traits which impressed me as I came into close and intimate and loving fellowship with him on the board and since.

First, his interest in the missionaries. He was like a father to them all, and they felt it. They all testify to this. His home was their home when they were in Richmond, and none ever went away unimpressed from that home, after witnessing the obedience of the children, the repetition of verses of Scripture by each of them at table before meals, and the sweet Christian atmosphere ever maintained by a devoted wife and loving mother and a prophet-like father.

Second, I mention his practicality. I never knew a man who went more directly after what he wanted. There was no theorizing in his makeup. His intellect was not of the subtle metaphysical kind that loves to scale dangerous peaks or explore bottomless pits of thought or float in the clouds of speculation. Sometimes he was blunt and apparently brusque in the practical application of the truth. He used to say to those who opposed foreign missions that the greatest opposer of foreign missions had always been the devil, and if a man liked that sort of company, of course it was the sort of company he liked. He wrote an article on how to kill a church, entitled, "Seven Ways of Killing a Church," as follows: (1) Don't come. (2) If you do come, come late. (3) Come alone. (4) Sit back. (5) Don't give. (6) Don't shake hands. (7) Find fault. I don't know whether he thought of this as the boast in Revelation, with ten horns, that fought the church, but at any rate it is the beast with seven heads which will kill a church in due time unless it is itself killed.

Third, I name his breadth of view and sympathy for other departments of the work. He did not imagine foreign missions the only great cause. He saw that the work is one and indivisible. He had an intense conviction as to the importance of ministerial education. He was one of the staunchest and most unflinching supporters of the seminary endowment campaign. In Richmond his pastor told our representative that the foreign mission collection was due in two weeks and a seminary endowment effort then might hurt it. They consulted Dr. Willingham, who replied, "Go right ahead with the seminary appeal. It may reduce our collection a little, but in the end it will help every foreign mission collection. He urged our agent to see his brother. He was constantly sug-

gesting names of liberal givers to us. He doubled his own contribution to the seminary and said to one of our representatives from the seminary that the best foreign mission money that was being raised was the money for seminary endowment. I rejoice in the sympathy and support of all our secretaries in that great campaign. Dr. Gray said other causes could afford, if need be, to stand aside for a time for this great cause, and Dr. Frost was unfailingly sympathetic and in a most practical manner helpful.

I name next his self-sacrificing spirit. He gave up a salary of \$3,000 and accepted one of \$2,500 and was always reluctant to have his salary raised. He could have made no end of money in business. Those who knew him on this side of his character said he was the best business man in the Willingham family. That is saying a great deal, and whether it is strictly correct or not, it indicates the estimate in which he was held, and it helps us appreciate the self-denial of his life. There are four kinds of sacrifice—unconscious, instinctive, enforced, voluntary. His was voluntary, like that of Christ.

The faith of Dr. Willingham was an outstanding and marked quality. There were four things about his faith that impressed me: its greatness, its simplicity, its sustained energy, and its contagious effect upon others. It was a great faith. He expected great things from God. He wanted a plan big enough to let God get into it. He did not believe in trivialities in the kingdom. He believed Christ is a big-game hunter. He did not come to catch birds merely. He is a lion tamer and has always been. His faith was simple: "Ours not to reason why; ours not to make reply." An old negro put it about right when he said nothing was impossible with God. "Ef God wuz to tell me to jump through a stone wall," he said, "I'd jump. Jumpin' belongs to me, but gittin' through belongs to God." Dr. Willingham had such a simple and direct and conquering faith. There was also sustained energy in his faith. Many go by fits and starts. I never saw or heard him after he became secretary when he did not seem to be at white heat. George Eliot said she was sorry for those in whose lives there are no high places from which one may have a sense of falling, places to look back to for inspiration, and one has said that even the devil was a lucky devil because he could remember a heaven where he once lived. But Dr. Willingham seemed always to live on the high places. The foreign mission cause transfigured him, and held him. He was always in the presence of the burning bush, with shoes off. And this explains the contagious quality of his faith. He infected others with his zeal. He seemed to hear on one side the hosannas of the redeemed in glory and on the other the wails of the lost in hell, and as he heard he spoke. Men sometimes misun-

derstood and criticised, but it was because they did not see what he saw nor hear what he heard. Rodin, the great sculptor, made a statue of Victor Hugo, which was criticised by the critics because of the strange, far-away look on its face. But when they learned that Rodin meant to represent Hugo as listening to the sea, they understood and appreciated. R. J. Willingham could be understood only by those who could appreciate that he was forever listening to the great sea of redeeming love, the mighty ocean of God's ongoing kingdom.

This was a great career which ended in triumph. He was on his way to Sunday School and church. Among his last words were those of the twenty-third Psalm, "The Lord is my shepherd," etc., and those of the Master, "Not my will, but thine be done." Then he called the oldest son, Robert, to his side, and said, "Don't fail to take care of your mother and of Elizabeth and Edward. These were the youngest. Then he added with the father's and the missionary's heart melted into one, "Don't forget to send my love to Calder." As you know, Calder is a missionary in Japan.

In closing, I ask, what is his message to us? It is, first of all, a call to keep foreign missions close to our hearts. Dr. James B. Taylor, the first secretary of the Foreign Mission Board, by his far-seeing wisdom and patience, organized the work of the board and set all the machinery in motion. Dr. H. A. Tupper, the second secretary, by his tact and skill, succeeded in getting the board accepted by the people generally as an agency for doing our foreign mission work. Dr. Willingham took the board, thus organized and accepted, upon his great heart and put it into the hearts of Southern Baptists. There he left it. And he says to us, by his influence, today: Keep that board and that work close to your heart. Love it, pray for it, support it. He is saying to us by his example: You will need great Christian statesmanship to work out your foreign mission problems in the future. No doubt he rejoiced that he left the board in the strong, able hands of men who would face the new era and enlarged work with fine faith in God. In a very special sense is it true of foreign missions:

"Through the ages one increasing purpose runs
And the mind of man is broadened by the
process of the suns."

His example calls to us to agonize in prayer and effort that the great cause may go forward. How he prayed for the great cause! He began most of his addresses with a prayer for the Holy Spirit. Who that ever heard him pray for the work, can ever forget the vibrant tones of voice, the intensity of desire, the white heat of passion with which he bore us and the world up to God? In 1907 there was a crisis in the work—a time of intense agony of spirit. The board was anxious; missionaries were waiting with bated breath. It would have been especially dis-

astrous to have come up with a deficit. It was the last day and the last night of the fiscal year. At 11 p. m. a message from Texas signed by Dr. Gambrell, said: "Draw on me for \$35,000," and the day was saved. Instantly cablegrams went all over the world to the anxious missionaries containing the one word "Victory."

We might well write that word as his epitaph. For his life was a victory over self, over unbelief, over sloth and indifference, a victory over sin and worldly ambition, a victory for God and eternity. Dr. A. J. Holt was right when he wrote that when R. J. Willingham got to heaven he went right up to the Lord Jesus Christ and said, "Lord, I have done the best I could to carry out your commission." God grant that we may all be able to say the same when we shall enter the pearly gates.

ASSURING SUCCESS WHILE WE CAN.

By J. F. Love, Cor. Sec'y.

The \$120,000 which the laymen are raising to pay off the debts on the two general mission boards, can and ought to be raised within the next ninety days. Dr. Henderson is working hard at this task assigned him by the laymen of our churches. He is projecting wise plans and effecting a strong organization. I urge the laymen of the South everywhere to fall in quickly with his plans, connect with his organization and put this debt-raising campaign through at the earliest possible moment. Early success will stop interest on this debt and enable the board to send out some missionaries already under appointment who are anxious to go to their fields and are discouraged by delay. Both this debt-raising and the Judson Centennial will get in the way of current expenses if we do not hasten them now.

The proposition made by a friend of our work in the North that he would furnish the support of ten missionaries if there could be found in the South fifteen individuals, each of whom would give \$600, so that their joint contributions would support fifteen other missionaries. This proposition, made by a man who is not a Southern Baptist, has been before the denomination since May, and Brother J. D. Hood, of Sanford, Fla., is the only man who has let us record his name on this proposition. This matter should be set before all the associational meetings and all the conventions this fall. And then, if not before, taken up by pastors with their people. Will not the pastors of the South do as did Brother Geo. Hyman, who is Brother J. D. Hood's pastor? An urgent appeal from the pulpit and an earnest personal interview by the pastors of the South who have in their membership men able to join with Brother Hood and our brother from the North in this matter will secure not only fifteen but fifty, and perhaps five hundred of the \$600 givers. Beloved pastors of the South, will you not give this matter much thought and much prayer and lay it before your people? We ought to do this thing

with such enthusiasm and in such good measure as to make our Northern brother know that we appreciate his thoughtfulness of our work.

All the collections for foreign missions that have come into the hands of our church treasurers can be sent on now and help to take care of the work and prevent debt. The total amount of these collections at best is not large, but whatever it is the board ought to have the use of it now when money is so greatly needed.

If these things which can and ought to be done now are looked after and gotten out of the way of our spring campaign we may entertain high hope of success for the year, but if they are not, I must in honesty say to the Southern Baptist brotherhood that the work of the Foreign Mission Board for the year will be seriously imperiled. Already we are compelled to discourage a splendid company of trained and consecrated volunteers because we cannot send them to the fields which are calling for them and on which their hearts are set. Only last Tuesday the board had before it seven splendid young people, well trained and eager for the battle front. All of these stood the examinations creditably, and the board appointed them to mission work, but following this action was compelled to place every one of them on the waiting list until our people furnish the money with which to send them out. We could put fifty men and women on the field in fifty days if we had the money, and twice that number is sorely needed at this very hour. I commend the above suggestions to my brethren and sisters who love and pray for the cause of foreign missions and beg that they place these items among the things which must and shall be done now.

BAPTIST PROGRESS IN FIFTEEN YEARS.

Victor I. Masters, Editor of Publications.

It is probable that the last fifteen years has witnessed on the part of Southern Baptists a progress both in extensive growth and intensive development never exhibited by any other American evangelical body in so brief a time.

From 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000, sixty-one per cent; the number of churches from 18,963 to 24,388, twenty-eight per cent; and the baptisms from 73,000 to 151,000, 105 per cent.

During the same period the contributions to missions increased from \$390,000 to \$1,750,000, 353 per cent; and the total gifts to all objects from \$3,069,000 to \$13,074,000, 333 per cent.

To put this profoundly significant growth in other terms: Within fifteen years our membership has increased 980,000; our churches, 5,375; our baptisms, 77,806; our gifts to missions, \$1,369,000 and our gifts to all objects, \$10,000,000. More than ninety-nine per cent of all this money came from the churches. Southern Baptists have developed fewer large contributors through cash

or bequests than any other considerable religious body, but during recent years they have led forward their churches in giving much more than any other religious body.

Space is asked here to this digest showing our wonderful growth, to offset the restlessness which in some cases is shown on account of the fact that so many of our people are still unenlisted. The enlistment work ahead is immense, but there is certainly no cause for discouragement or criticism when so large a body as ours can show such almost marvelous growth within the last decade and a half. Prayers of thanksgiving become us, and added courage and zeal for tasks yet ahead become us; restlessness and criticism discredit our faith and the splendid achievements with which God has crowned our efforts.

It is true that tasks of colossal size are just ahead. It is true that the dead-heartedness of unconsecrated wealth stares in the face the appeals for Christian stewardship without seeming to understand or respond. Many men in our churches spend more on an automobile in six months than they give to the Lord in ten years. And there are women in churches whose dresses, hats and social functions in half a year cost more than their gifts to the Lord amount to in a life time. Social injustice is more subtle and demoralizing than ever, and the jungle law of tooth and claw makes business safer for the worthless strong than for the righteous. An age whose symbol is the insensate machine and the careering wheel subjects every moral and spiritual resource of society to intenser strains than the world has hitherto known. There is enough surely to make men think seriously, enough to bring the Christian to his knees, begging God to show us how we may go forward.

But there is cheer in the wonderful speed with which Baptists have responded to the appeal for more earnestness, more liberality and more active effort in the kingdom. And it is only just and wise that we should remember the goodness and blessing of God upon our efforts until today as we confront the lions which beset the path in which we must walk tomorrow. It is an exercise to strengthen faith and courage and hope, and we must have all of these as we grapple with the needs of our times.

Home Mission Rooms, Atlanta, Ga.

AN A-1 ASSOCIATION.

There has been some effort put forth and achievement in organizing and building up A-1 Sunday Schools and B. Y. P. U.'s in the churches. Why not a committee decide on a standard of excellence for an association and give the enlistment men and the associations something to work for? I visited the Lauderdale County Association, and the moderator, Hon. C. C. Dunn, stated that (1) every church was represented, (2) every church had an organized Sunday School. Now if the financial table could be filled in, foreign, home and State missions, would that be excellent?

N. R. STONE.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.
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Vice-President Northwest Division.
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MRS. J. C. JARVIS. Laurel
Vice-President Southeast Division.
MRS. RHODA ENOCHS, Recording Sec'y. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

I am sure every sister in the State will be pleased to learn that our Miss Mallory will be with us during our W. M. U. meeting of the State Convention in Hattiesburg in November. Sister, are you planning to be there? Is your society arranging to send a delegate? Have you brought the matter up before your association, to send some one who may carry the good things back to you?

Miss Mallory will speak on this subject, "By Faith—Missions." We all want to hear what she has to say on such a great theme.

Miss Minnie Middleton, of North Carolina, who has been appointed to visit the Y. W. A.'s in all the southern colleges, will start in Mississippi about November 29th, and be with us perhaps ten days. We hope to have her visit each college in the State and talk with our girls. Her itinerary will be printed on this page in a short while, but won't you pray that her coming may mean much to our dear young women?

Our first vice-president, Mrs. J. P. Harrington, writes most interestingly of the meeting of the W. M. U. of Tishomingo Association. She says it was "most equal to the State Convention" in crowds and interest. They elected Mrs. William B. Jones, of Baldwin, as superintendent for another year. And they decided to meet two weeks before the regular association, for two days and a night! Next!

Our president writes of the Columbus Association W. M. U.: "Fine association at Columbus. Like a convention!"

Your secretary can add to the above that our meetings at Sunflower, Tippah, Chickasaw and Mt. Pisgah were also on a high order. They were splendidly attended. The women were intensely interested. Just as soon as the present rush, caused by attending the associational meetings, is over, we propose to speak of some special features of the work.

Praise God, it is growing; our women are waking up to the fact that the kingdom has a big work for them to do.

Women and Missions.

Woman has taken a new place in history ever since the day the angel whispered to

Mary that she was to be the human mother of the Son of God. It was to a woman that Christ first appeared after His resurrection, and she was the forerunner of a great number who have since hastened to tell the glad tidings of a risen Lord. As the age of missions advances more and more does Christian womanhood come to the front. Today about one-third of the entire force on the foreign field is composed of women. It is fitting and right that she should tell what great things the Lord has done for her, for it was the coming of Christ which gave to woman her rightful place in the home and in society. Wherever the gospel has not gone she occupies a place of dishonor, of degradation and slavery. In Asia she long found no welcome at birth, no instruction in girlhood, no love in wifehood, no protection in motherhood, no care in old age, and no regret at death. In Persia woman has been made a beast of burden, and most cruelly treated. In India she has been tabooed by caste, denied freedom of society, counted as soulless and incapable of culture, unworthy of respect, shut up in a domestic prison and treated as a slave for service and a victim for vice. As we look and think upon such conditions among womankind, are not our hearts moved with compassion? Do we realize that this sad story of their life must always be told until they are freed by the gospel of Christ? It is the pierced hand of Jesus which lifts woman to her lofty height. History proves that Christianity is the only faith which can make pure and keep pure the heart and life of humanity. When we realize what the knowledge of Christ means to womanhood, should we not gladly, willingly, try to make Him known to those vast multitudes who still "sit in the shadow and know not of the love of the Father above." The message and meaning of the cross has brought countless untold blessings to us which our Savior would have us share with others. During Christ's ministry women followed Him and ministered unto Him. We know He approved and commended their service. Thousands of women are today still following their Lord giving to Him their time, talents and substance. The great advance of the missionary enterprise during the past twenty-five years is largely due to the increased activity among women. The history of modern missions abounds in names of those who have made the gospel of Christ known. In some cases they have been wives and mothers, gladly enduring hardships for His sake—others have been single women who, with great courage and daring faith, have borne the burden in hard places, with only praise upon their lips, counting it a joy to tell the story of love and salvation to those who know it not. God has owned and blessed their labors. We praise Him for the opportunity and privilege of witnessing for Him, but our hearts are grieved because so great a multitude of our women have not caught the vision, nor heard the call to service. A very small per cent of the Southern Baptist women are actively engaged in the work of the W. M. U.

Dear Christian woman, you and I are slaves, paid for in blood, and made free at the infinite cost of Calvary. All that we are, all that we have, belongs to our Redeemer. We seem to forget this fact. God cannot make us a blessing if the channel of life is filled with selfishness or tarnished with worldliness. If you are a child of God He has some definite work for you to do. Have you found it? The harvest field is ripe unto decay, and the world's broken bleeding heart is crying out for love and healing, which only Jesus can give. Will you not hasten to go—or send the message of love and peace—and "pray ye the Lord of the harvest for more laborers." PEARL A. WEBB, Jackson, Miss.

IS IT NOTHING TO YOU?

"Is it nothing to you, all ye that pass by?"—Lamentations 1:12.

"Is it nothing to you, O ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

"Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Savior's hand?
They are groping and trying to find him;
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave.
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in India dying unsaved;
And is it nothing to you?

"Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.
Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

"Is it nothing to you, O ye Christians,
Oh, answer me this today,
The heathen are looking to you;
You can give, or go, or pray.
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.
Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the earth they wait for the light;
And is it nothing to you?"

—Selected.

BOOK NOTICES.

(By National Publication Review Bureau.)

The Pentecost of Calamity by Owen Wister, published by the Macmillan Co., New York. Price .50.

The author of "The Virginian" has presented the tragedy of Germany as possibly no other writer has yet done. In it sees as the chief cause, the attitude of mind of the German people that made possibly for this powerful nation to "spring at the throat of an unexpected and unprepared world." In a time when war accounts, war poems, and war stories are flooding the country this fine exposition of the situation will stand out prominently and be read by many.

The Spell of the Holy Land by Archie Bell published by the Page Co., Boston. Price \$2.50.

This company has brought out a very fine series of travel books under the "Spell series" and this latest acquisition to the number will be found fully up to the high standard of the preceding books. The illustrations are numerous and of a high order and the intimate knowledge of the author of conditions and make the book one that will be an intimate possession of all who art fortunate in owning a copy. We commend it to the best readers.

The Springtime of Love by Albert Edward Trombley published by Sherman French Co., Boston. Price \$1.35.

Not in many a day has there appeared such a collection of beautiful sonnets, such soulful songs, such spontaneous outbursts from the poet's mind as these contained in this volume. There is no strain on the poet soul, no uneven melodies, the whole being one outburst of song from the heart of the poet.

The Great Gray King by Samuel Valentine Cole, published by Sherman French Co., Boston. Price \$1.00.

Another collection of poems that will bring pleasure to readers even in this seemingly unpoetic age. There is much in the sprightliness of these poems as well as in their depths that will bring the reader in closer touch with the Infinite. Those who have made the acquaintance of this poet in his previous efforts will welcome these newer verses as well as the ones herein contained that have appeared in some of the magazines.

To the House of Friendship by Agnes Edwards, published by Houghton Mifflin Co., Boston. Price .75.

Getting the right friends and keeping them is the subject of twenty-five very helpful talks—just the talks that all of us need and especially those who are just starting out in life. This little book will be an admirable gift book, one that will be prized and appreciated for its helpfulness.

A Journal of Impressions in Belgium by May Sinclair, published by the Macmillan Co., New York. Price \$1.50.

This book is just what its name implies, it is a book of impressions

but these impressions come from the mind of a gifted writer who is able to give them back to her reading audience in a most pleasant series of word pictures. More intimate acquaintance is afforded the reader of these impressions and the great destruction and havoc wrought by the war seems all the more brutal after this intimate acquaintance.

The American Country Girl by Martha Foote Crow, published by Frederick A. Stokes Co., New York. Price \$1.50.

Miss Crow is admirably fitted to write on the subject of country life as a means of development for girls. She is an educator of note and writes as she talks on subjects that are dear to her heart. In this book she points out the advantages of country life for the American girl, shows how she may best take advantage of its opportunities, how she may earn money and enjoy diversions. This is truly a "back to the country" book and one that will cause satisfaction to those who already live in the country and give a clearer understanding of the fine country life to those who are not fortunate in living there.

With the Russian Army by Robert R. McCormick, published by the Macmillan Co., New York. Price \$2.00.

Mr. McCormick, who is major of the First Cavalry, Illinois National Guard, has been accorded by the Grand Duke a privilege in being admitted on the field of active fighting, not as a war correspondent, but as a distinguished foreigner personally known to the Duke. What has been witnessed by Mr. McCormick is here given in a style that will entertain as well as enlighten. This account of Russian warfare will stand out prominently among the many reports that are available.

M. J. DERRICK RESIGNS AT ACKERMAN.

I resigned the pastorate of the Ackerman Baptist church last Sunday. The church voted not to receive the resignation, but feeling I had about accomplished my work here I insisted it should prevail. The work has advanced along all lines during the three years pastorate. Four years ago they reported to the association 157 members. This year 167. Four years ago \$1463.17; this year \$2043.78. An advance of \$580.61. I am subject to the leadership of Lord.

W. J. DERRICK.

ASSOCIATION SECRETARIES ATTENTION.

Dear Brethren: Since I am preparing the report of our deceased and beloved statistical secretary, Rev. S. G. Cooper, to be presented to our State Convention in annual session at Hattiesburg in November next, you will please mail me a copy of your association minutes just as soon as they come from the printer.

Also please send any other information that you may have which will be of service to me in making

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the report (such as names of ministers who have died since our last convention, together with their addresses and dates of deaths and ministers who have been ordained, with addresses and dates), as I am anxious to present as complete a report as possible under the circumstances. I will appreciate it very much if you will give the above requests your prompt attention.

Fraternally,

J. S. RISER.

R. F. D. No. 1, Terry, Miss.

SOME MEETINGS.

(J. A. Lee.)

On Thursday before the second Sunday in July, I began a meeting with my home church, Calvary, located at Silver Creek, Miss. By request of the church I did the preaching and Bro. C. M. Morris of Sumrall, Miss., was with us five days, leading in the singing and preached three helpful sermons. Received six for baptism and ten by letter and the church was revived.

On Saturday before the third Sunday in July I began a meeting at Hathorn with Bro. J. R. Carter. The meeting continued for six days and we received twelve for baptism and left the church membership on higher ground.

Thursday before the first Sunday in August, I was with Bro. I. H. Anding at old Bogue Chitto church twelve miles east of Summit. The meeting continued through the following Monday with ten for baptism and six by letter and as I failed to give satisfaction the church gave me a hearty invitation to be with them another year in their annual meeting.

On Saturday before the second Sunday in August, I began a meeting with Bro. J. A. Chapman to

Arlington church six miles west of Bogue Chitto. The meeting continued six days with 21 for baptism and three by letter and one restored. Falling to give satisfaction this church also invited me back for another year.

The fifth Lord's day in August, found me at Arm where Bro. Sandifer is the beloved and efficient pastor. Here we continued six days and received six for baptism and four by letter and I received a very hearty invitation to hold the meeting for another year.

The first Sunday found me at Lumberton, where I preach twice each month. On Monday Dr. J. T. Christian from Hattiesburg came to us and remained through the meeting, giving us some very strong sermons. He has only two subjects: Sin and salvation. The one he paints very black and awful in its results and the other very necessary and satisfactory in its results. We received fifteen for baptism and four by letter and I feel sure others will come in in the near future as a result of the meeting.

In these six meetings I preached sixty-six sermons and we received and baptized seventy and there were twenty-eight received by letter, making a total of ninety-eight.

May the Lord bless all the churches and all the brethren and all of our work in all the land is my prayer.

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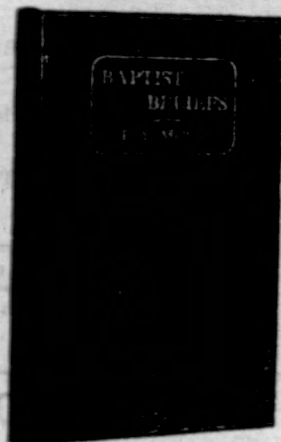
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SEVEN WEEKS' REVIVAL.

Tent Meeting.

My first meeting began on the fourth of July, two miles north of Jackson. We closed the meeting on the following Sunday with two for baptism and three by letter. The nearest church being the First church of Jackson they promised to join that church.

North Carrollton.

On the third Sunday in July we began a meeting with this church. Brother A. C. Mason is the pastor. We found the entire membership very much in love with this noble man of God. He had just returned from Jackson where he was being treated for cancer and so it was impossible for him to be in the meeting until Thursday. The members of both Old and North Carrollton churches were very mindful of him, and sent several boxes of groceries to his home as a token of their love for the patient sufferer. The visible results of the meeting were the church revived and four for baptism. We had to leave Saturday morning for another engagement, but the meeting ran through Sunday night with two or three others for baptism.

At Kiln.

This is an inland town about fourteen miles north of Bay St. Louis on one of the most beautiful rivers in Mississippi, the Jordan river. Here we found the pastor, Bro. J. W. Weathersby, happy in his work and real anxious for a good meeting. This is a saw mill town and largely dominated by Catholic influence. I will add just here that this is one of the fields in which our State Mission Board has been operating for several years. We cannot estimate the value of the board's work in dollars and cents. A number of Catholics have already professed Christ and joined the Baptist church. We found some of the best people in the state living there. Pastor Weathersby has done a noble work there in co-operation with the board. I have never worked with a pastor who is more earnest and prayerful in his work. There were thirteen for baptism and several by letter and pastor and church are happy.

Ebenezer.

This is an inland town where Brother Joe Lott has been pastor for three years. He is held in high esteem by not only his own people but by the Methodists also. There were eight for baptism and two by letter.

Coila.

Rev. Mourhead is the pastor of this field, and is doing good work. There were eleven for baptism and two by letter. Among these was an old gentleman and his wife whose son is studying for the Campbellite ministry. The whole community seemed to have been stirred. The crowds were the largest that I have preach-

ed to this year. The singing was ideal. Brother Walter D. Hughes is the noble leader of the music.

The pastor and people are happy in the work.

Bluff Springs.

Rev. J. H. D. Watson is the pastor here. It was a joy to the writer's hear to be back in his old native county and to be with the humble preacher, who preached the ordination sermon and laid his hands on my head when I was ordained. This was a great revival indeed. The last night of the meeting my great uncle surrendered his life to Christ. Although he had been one of the most wicked men in Choctaw, he shouted for joy when he gave his life to Christ. There were fifteen for baptism and five by letter. All but two were grown people and ten were men and one of the men from the Methodists.

Fairview.

On Sunday, the 29th of August, we began a meeting with Pastor Mourhead. It was the writer's privilege to be with these noble people last year in a tent meeting, there being no house in which to worship. Last year there were 15 baptized. This year while there were only 11 for baptism and five by letter, the consensus of opinion was that the church was more greatly revived. Among the eleven for baptism there was an old lady 73 years of age and an old man sixty years old and his son and wife about forty years old. All of these came from the Methodist church. This is the fourth meeting I have held with Pastor Mourhead, he is one of the most consecrated men I have ever known. He is doing a fine work. During the past year he has built one of the largest church houses here to be found in Carroll county, almost completed.

It was very kind in the Ebenezer, Coila, Bluff Springs and Fair View people to invite the writer to be with them in their next meeting.

May the choicest blessings of heaven be upon all these fields and their noble pastors.

R. A. EDDLEMAN.

FOUNDING AT UTICA.

We had scarcely got moved into our new home here at Utica before there came a large company of ladies and a few men who gladdened our hearts and cheered our home with their presence. They left such a large collection of good and useful things we could hardly find where to bestow our goods. After a few songs, some splendid instrumental music, and refreshments, (served by the ladies) the happy band departed with glad hearts and left one of the most rejoiced homes to be found any place. We think that our coming here is of God's choosing, and we hope to glorify Him while here. We find some choice spirits here.

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MEETINGS.

I have rejoiced greatly this summer in the privilege of holding meetings. For two years now taxing duties in other directions have necessitated my giving up evangelistic meetings to a large extent. Have just closed nine weeks in meetings at the following places: Brandon, Raymond, Mt. Zion (Covington Co.), Bassfield, Noxapater, Kokomo and Liberty. There were some fifty additions to the churches. The pastors in these different places are aggressive and God is being glorified.

I mention in a special way the noble work wrought by the Liberty church under Pastor McKee's leadership. A new \$12,000.00 meeting house has been constructed. This has been done in the face of boll weevil conditions and other difficulties which test the faith of God's people. The church is one of the most beautiful and commodious I ever saw. God's people there have brought grandly and Pastor McKee is to be congratulated in having lead his people in so noble a work.

The college opens this week with exceedingly bright prospects. A large number of students are here several days before the opening. I enter the work of the Bible and Philosophy department with great joy and happiness. My deepest desire is to put all the powers of my heart and mind into this important work and doing so to make some real contribution to the Baptist cause of Mississippi and the kingdom of God.

M. O. PATTERSON.

Clinton, Miss.

MY MEETINGS.

My meeting at Union Hall, began second Sunday in August, with Bro. Bryan Simmons to do the preaching and closed the following Friday. Everything considered it was a splendid meeting. Bro. Simmons was at his best, notwithstanding it was his fifth meeting in succession. Visible

results: Nine accessions, with an old church and settlement feud of over two years' standing settled.

My next meeting was with Big Springs church on the fifth Sunday in August. Bro. Madison Flowers doing the preaching. This was the seventh week in succession, but for five days he preached the word with power and much good was accomplished. Results: Five accessions and most of the "set-back" members aroused to some extent.

Both of these churches were pastorless when I was called to supply them and I feel that great good has been accomplished in getting them up and at work again. I hope another year to have full time work, and be located right on my field where I can go in and out among the people and thus do more successful work.

Sincerely,

C. S. CURTIS.

Gallman, Miss.

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HARMONY ASSOCIATION.

(G. W. Nutt, Pastor.)

Good Hope, Fourth Sunday in July, I had Bro. J. T. Gilmore to do the preaching for five days which he did with great power and demonstration of the spirit, no addition but we trust the good seed sown will bring forth fruit.

Walnut Grove, second Sunday in August, Bro. B. E. Phillips, a student in Mississippi College, came on Monday and preached a sound gospel to the edification of the saints and conviction and conversion of the sinners, as a result of this meeting and the fifth Sunday meeting held there in which Dr. J. B. Lawrence did the preaching and yesterday's appointment I have baptized nine fine young ladies and two noble young men.

Good Hope (Madison).

Bro. B. E. Phillips did the preaching in this meeting, third Sunday in August, four additions by baptism and more to follow next appointment. The church was much revived.

Mt. Zion, fourth Sunday in August: The church requested the pastor to do the preaching. We had a good meeting, four by baptism, one by letter.

Rocky Point.

First Sunday in September I was with Bro. Phillips and it was my privilege to preach to a fine congregation. Bro. Phillips has a noble hand at Rocky Point and they have in him a leader into higher things for our Lord and Master. This has been a prosperous year with me in the Lord's work, for which I am humbly grateful. We are expecting you at the Harmony Association.

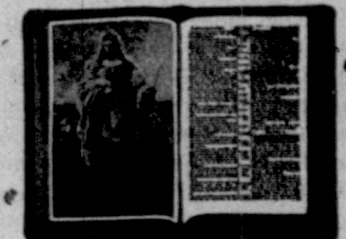
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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tō'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Judah. 2 The posterity of Judah by Timor. 13 The children of Jeon. 18 The posterity of Caleb the son of Jephonah. 21 Hebron's posterity by the daughter of Machir. 22 Joram's posterity. 24 Shimon's posterity. 25 Another branch of Caleb's posterity. 30 The posterity of Caleb the son of Jephonah.

THESE are the sons of *I's'ra-el:
1 Reu'ben,* Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zeb'u-lūn,
2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er,

19 And Cā'leb 1 which b
20 And begat B
21 And to the d
ther of
when h
and she
22 And
three ar
Gile'ad
23 And

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NEW BETHEL.

On the first Sunday in September, Rev. L. J. Lott began a series of meetings at New Bethel Baptist church, eight miles north of Carrollton. It closed on the second Sunday night, with sixty-one additions to the church—thirty-seven for baptism and twenty-four by letter. The congregation in daytime was estimated at two hundred and fifty people on an average and at night any where from four to six hundred. The meeting was held in the new church just finished (except the ceiling) a few days before. The house is valued at \$750. The people of this vicinity and especially the members of this church are so thankful to the people who have helped in erecting this house of worship. Our hearts go up to God in thanks for his tender mercies and goodness to us.

OMA B. MICHIE.

N. R. STONE AT HEBRON.

Brother Stone as a helper in state missions and enlistment work, came to Hebron on the third Sunday in September and found us without a pastor. His coming was not generally known and not being our regular preaching day, the congregation was small. But he brought us a rich message on our relations to God by faith in Christ Jesus and our responsibilities because of such relations.

His purpose was to take a collection for state missions, but envelopes had been distributed for that purpose to be returned by the fourth Sunday. So he did not pass the collection, but left us to consider the message and our obligations to contribute to the support of this great work.

I am sure that everyone who heard him was glad that he came and I hope all will be more ready to take part in this work.

Departing somewhat from my subject and begging pardon of our pulpit committee, will say that Bro. N. A. Edmons has resigned his field of work here and left a good pastorate for some one. Hebron, New Hebron and Crooked Creek churches with a membership of 600 members or more, furnishing a home and paying a salary of about \$1,000.00. With plenty of work to keep him busy in a small town and a big country.

R. DRUMMOND.

READY TO SERVE.

I have new headquarters at Hattiesburg, Miss., where my wife and two daughters are domiciled in Mississippi Woman's College. I am ready to serve churches in Bible school or Sunday school institute revival work, in town or country for a week or more, as they may elect. My work includes first and most important of all, a series of gospel expository lectures (illustrated with charts and stereopticon pictures) on the systematic study of the life of Christ, as it appears in the four gospels, with special reference to the harmony of the gospels; secondly, a series of lectures and round table discussions of

the methods of Bible study; and thirdly, methods of gospel work—and with all series of revival prayer meetings and teams evangelistic; a free service for coluntary contributions.

W. E. TYNES.

WADE.

Our meeting at Wade begun on Friday night before fourth Sunday in June with our beloved pastor, Rev. J. E. Currie doing the preaching until Sunday morning when Rev. Dr. Bliss Green of McClain came to our help. Bro. Green is a man with a great spiritual power in the Master's work. He is sound in doctrine and faith.

As many have confessed to see and know their duty to the Master as they never did before. On Tuesday night Bro. Green was called to the bedside of his father, Bro. Currie continuing the preaching until Sunday night in his usual manner, the attendance was better than has ever been known before; the house being filled to overflowing each service.

The visible results are fourteen accessions to the church. Nine by experience and baptism, two by restoration and three by letter and more to follow. The church and community greatly revived.

Brethren pray for us that the Lord may continue his blessings.

With love and best wishes for the Record and its dear readers.

J. PORTER TAGGARD.

Evangelist D. P. Montgomery and son, Paul, of Blue Mountain, Miss., have just closed eight days' meeting Sept. 12 to 20 th. We all thought the meeting closed too soon. Yet untold good was accomplished, sixteen public professions of faith, and a large number of backsliders renewed their faith in God. So powerful were the messages of this great evangelist from day to day that the Christians feasted, and scores of men and women, old and young, were moved with a deeper consciousness of God, and of the awful consequences of sin. Indeed it was gracious hours when Christians caught a new vision of God and the Savior. When many moved out into a larger life of service and consecration to God.

Brother Paul, added much to the success of the meetings, its marvelous how he swayed the congregations with the gospel in songs. We had at Sallis just the kind of preaching and singing that the world needs and is hungering for. We are rejoicing over the fact that we were so fortunate in having these brethren with us, as they are capable of commanding larger places than this. Yet no people could have appreciated what they did more than we. We believe that these brethren are worthy of their hire, and on the last day our people remembered their kindly with an offering of \$200.

J. B. PERRY.

CARRIERE.

We have just closed a great meeting at the little town of Carriere. It

lasted nine days, and resulted in 41 additions to the church, 27 of the number for baptism. Many said it was the best meeting they were ever in. The Spirit's power was manifest from the first service, culminating in a mountain-top experience. Bro. C. W. Orrick of Mount Olive did the preaching, which we never had done better. He never cracked a joke, nor a smile was seen on his face while on the stand.

G. W. HOLCOMB, Pastor.

A RECEIPT AND REQUEST.

(Ben Cox.)

Some very encouraging testimonies and some very touching appeals are being received at the Daily Noon Meeting. This receipt came from a Baptist preacher in Texas:

"Dear Brother: Some months ago at the request of a dear sister in Christ I wrote you, asking that special prayer be offered in your Noon Prayer Meeting for a young lady (who had gone astray) and was traced and lost sight of in the underworld of Kansas City, Mo. You wrote me that her request had been presented to your people. Brother, it is with a glad heart that I write you that your prayers have been answered. The prodigal daughter for whom you prayed has been found, redeemed and is now at home with loved ones, living a clean, chaste life. A happier girl and a happier home is not to be found in Texas. She says the unseen hand of God took hold upon her, led her out and led her back to loved ones. Praise God from whom all blessings flow. O, that God's people everywhere would pray and attrust more. God bless you and your dear people for what you have accomplished for this once sorrowful but now happy home."

The following touching request has just come from a young man in a Southern state:

"Gentlemen: This letter is from a young man who started wrong in life and who has been in the very depths of sin and shame. I have lost my health and am now a physical wreck, and I am without God. I do not know Him in the forgiveness of my sins. Have lived in the city for the past three years and one thing has brought on another, until I am now in serious trouble; I am afraid that I will have to spend my last days in the penitentiary. I am charged with a serious matter. I was brought up in a respectable family, but like many boys departed from the training of my youth.

"Having heard a great deal about your Noon Day Prayer Meetings, I am writing you this letter and earnestly asking that you pray for me one day. Pray that I may find God and know Him in the forgiveness of my sins, also that my health may be restored to me, and that I might get out of my present trouble. I have heard that 'the way of the transgressor is hard,' and I long to get to the point where I will be right with God. I am willing to do what He says do, and go where He wants me to go.

"Would appreciate it if you would kindly drop me a line, telling me the

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day and hour that you will pray for me."

NEW BETHANY.

The series of meetings which have been running at New Bethany Baptist church, conducted by Rev. B. A. Ashworer, of Seminary, Miss., closed Thursday, Sept. 2, 1915. Seventeen unitted themselves with the church, eleven by experience and six by letter. Bro. Ashworer is a wonderful worker for the Master's cause and we feel happy that our Lord and Master has blessed us so here. We feel as David did when he said "Bless the Lord, Oh! my soul and all that is within me, bless His holy name."

SILVER CREEK CHURCH.

Our meeting at Silver Creek church Sept. 10th, the pastor did the preaching Saturday and Sunday. Bro. J. D. Franks came to our assistance Monday and preached for five days. He did it well, with good results. Eleven for baptism, five restored to fellowship. Two received by letter.

We feel like we have made some advancement.

I do not think any one needing preaching help in a meeting would make any mistake to secure Bro. Frank's services.

R. DRUMMOND.

TIME AND PLACE OF MEETINGS
MISSISSIPPI BAPTIST ASSN'S.

Association. Place. Time.
Chester—Fellowship—Sept. 29.
Gulf Coast—Long Beach—Sept. 29.
Perry County—Seminary—Sept. 29.
Lawrence County—Hathorne—Oct. 1.
Carey—McCall—Oct. 2.
Liberty—New Bethel—Oct. 2.
Oktibbeha—West Kemper—Oct. 2.
Aberdeen—Vnn Vleet—Oct. 5.
Yalobusha—Oakland—Oct. 5.
Central—Clinton—Oct. 6.
Copiah—Hazlehurst—Oct. 6.
Hobolochitto—Henley Field—Oct. 6.
Louisville—Louisville—Oct. 6.
New Liberty—White Oak—Oct. 6.
Pearl Leaf—Glimer—Oct. 6.
Strong River—Palestine—Oct. 6.
Mississippi—Mars Hill—Oct. 7.
Magee's Creek—Spring Creek, La.—Oct. 9.
Pearl Valley—Good Hope—Oct. 9.
Hopewell—Hopewell church—Oct. 9.
Coldwater—Holly Springs—Oct. 13.
Monroe County—Harmony—Oct. 14.
Jefferson Davis—Phalti—Oct. 8.
Kosciusko—County Line—Oct. 15.
Leaf River—Washington—Oct. 15.
Lincoln—Fair River—Oct. 15.
New Choctaw—Canaan—Oct. 15.
Choctaw—Antioch—Oct. 16.
Tombigbee—Providence—Oct. 16.
Lebanon—Ellisville—Oct. 20.
Harmony—Springfield—Oct. 22.
Trinity—Pleasant Ridge—Oct. 22.
General—Neshoba—Oct. 27.

THE MEETING AT INDEPENDENCE, LA.

Through the courtesy of the state board we had the use of her tent, and through the courtesy of the home board we had the services of Dr. Ray Palmer for six and one-half days. We had arranged for him to preach through the meeting, but other engagements allowed him to remain only one week. Through these days his themes led him to discuss at length the present-day evils, the dance, cards, drink, social impurity, etc. On one occasion some people took offense and left the tent, but many others came to fill up their places, and the meeting went on with increasing power from day to day. Up to the time Brother Palmer left, twenty-six had been approved for membership.

Before Brother Palmer left we had secured a promise from brother B. F. Gehring, pastor First church, Baton Rouge, to carry the meeting on. At the appointed time he came and without the loss of a single service, the meeting went on with power for ten more days. During the last week on his way to an association. Dr. G. H. Crutcher dropped in for one night and was presented into service. He preached a most helpful sermon, one that added much to the meeting. In all 97 members were added to the church during the meeting, 23 by letter and restoration and 74 by baptism. We had baptized nine before the meeting who had not received the hand of church fellowship, and who were received into the church with the 97, making a total of 106 members added to the church during the meeting.

So far as we know, this is the

largest meeting ever held in this parish by any denomination. Words can not express our thanks to all who in any way helped us. To God be all the glory. Amen! Amen!

J. B. POLK, Pastor.

MY SUMMER'S WORK.

I began on the third Sunday in July with Oak Ridge church at Farnell, where the beloved S. G. Cooper was pastor. Five precious souls professed faith in Christ and entered with the church. This church is not large in respect of members, but mighty in service and consecration. They are indeed a noble people. It is my privilege to serve them as pastor since Bro. Cooper's death.

Big Springs.

Here I had the beloved Trotter to aid in the preaching. For six days we had the truth presented in love. The church was revived, two added by letter and two by experience and one restored.

Paul.

The splendid editor of the Record did the preaching in this meeting to the satisfaction and instruction of good congregations.

Pleasant Grove.

The pastor did the preaching here for the second time in a protracted service. The congregations were large and attentive. Two were added by letter and one by experience.

Scobba.

Bro. Walton E. Lee held forth the word for an entire week with great power. The Lord was with His servant and the people. Two more added by experience. We are expecting to reap larger results that now appear from all these meetings. Surely I could not have secured better aid than that given by the three pastors assisting in the meetings named. I come to the close of the summer's work with gratitude to my heavenly Father, the churches that I minister to and to my brethren in the ministry who rendered such excellent aid. Now, all together for a strong pull for state missions.

Fraternally,

W. T. DENNIS.

Water Valley.

CHURCH REVIVALS NEEDED.

Just a word about our "church meeting" maybe of interest to some pastor. In a conference some time ago on the question of a "protracted meeting" the point was made that "our greatest need was a revival among the church members—that we had had some of our strong evangelists and many were added to the church, but the membership hadn't been reached."

By a vote the pastor was asked to do the preaching. I said, "I've been here nearly five years and have preached all I know, but if you will give me the Clark Memorial Quartette I will try it," but some thought our own choir could do the singing, and so on August 16th, we began and continued for two weeks.

At the day services we had "Bible readings" on faith, prayer, love, mercy, forgiveness, sin, repentance, evidences of conversion, soul winning, etc., and at night the sermons

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W. T. LOWREY, LL. D., President

were along the line of church loyalty, right living, etc.

Our congregations were as large as they usually were when the evangelists were with us, and the membership seemed to feel the responsibility of the meeting more than ever before.

In an open meeting on last Sunday there were such heart expressions as these:

"The best meeting I was ever in."
"The best church meeting we have ever had."
"I wish every body could have heard those Bible readings."
"Those Bible readings did me more good than any preaching I ever heard."
"Our church has been wonderfully blessed by the meeting, etc."

Most of the churches have more members now than they are taking care of. Many of them are top-heavy already and don't need a great "ingathering" so much as they need a great "gathering up."

The evangelist may need to count noses but the pastor needs those whom he can count.

"Brethren, pray for us."—(1 The. 5:25.)

G. W. RILEY, Pastor.

Houston, Miss.

NEW SALEM CHURCH.

The Lord hath done great things for us whereof we are glad."

We have just closed a glorious meeting at our church, twenty-five additions, two by letter and twenty-three for baptism. Bro. T. P. Trotter came to help us, but after preaching two good sermons a phone message came calling him home as his brother was very low. Our hearts were sad to have him leave, though he told us he thought the hand of God was in it, that our pastor, Bro. Newton, could do better work here than he. Our pastor did noble work and God has greatly blessed it. Friday there were twelve candidates and it was announced the meeting would close that night. After another grand sermon that night eight more came, then at the water five more were received. One pretty sight at the water was the baptism of two little twin girls. Our pastor had them put their arms around each other and go under the water together.

There have been some old grudges in our church for years that have kept God's blessing from us. These were all removed and God has poured out his Spirit upon us. I would not mention this only as a warning and encouragement to other churches. It has certainly proved how God will not pass out his Spirit on churches where there are old grudges and unforgiving spirits. There were several other conver-

sions that will go to other churches. Best wishes for the Record.

Respectfully,

CLARA SMITH.

Caledonia, Miss.

INVOKES GOD'S REWARD FOR PELLAGRA CURE

Jumbo, Va. — J. H. Satterwhite writes: "I want to thank you for what you have done for me. You have cured my wife. God bless you in your work. I hope some day to see you; if I never see you I hope to meet you in heaven. God will reward you for your grand and noble work."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms — hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

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Write for free pellagra booklet, or send \$5 to Raney Medicine Co., Dept. B, Atlanta, Ga., for first treatment. As long as you are alive, there is hope, so do not delay.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

IN MEMORY.

Mildred Lucile, daughter of J. D. and Ellen Copeland, age four years four months and one day. Died Sept. 16, 1915.

We know that her pure spirit is with the God who gave it. The Lord gave and the Lord has taken away. While our hearts are broken, we do not question God's right to do what he pleases with His own.

Funeral services conducted at Pinola Baptist church by our life-long friend Rev. J. C. Buckley. Her little body was laid to rest in Strong River cemetery.

ONE WHO LOVED HER.

DIED.

Samuel I. Hardy, of near Brownsville, Miss., Aug. 31, 1915. He was born June 4, 1879.

Joined the Methodists when fifteen years old, but the Baptists Aug. 1902. Married Miss Emma Sandidge, Brownsville, Dec. 1900. Was a kind loving husband and father and greatly esteemed by all who knew him. Few had more friends. He leaves a devoted wife, little daughter, two sons, father, two sisters and three brothers to mourn their loss. May the God of all comfort and sustain their sorrowing hearts.

J. E. PHILLIPS.

Plant City, Fla., Sept. 20, 1915.

TIP GOES TO SCHOOL.

By W. P. Chambers.

Tip was a very small boy that reluctantly trudged along behind his sister that first morning he went to school. But if he was small in stature, his inward trepidation was big enough to even up things, to some extent. This trepidation was caused in part by a remark of his mother a few days previous. For some minor infraction of maternal authority she had said "Never mind old fellow, when that sharp-eyed school master gets hold of you, you'll know how to behave." She may have spoken unwisely—certainly it was productive of much anguish of soul in the boy.

As a matter of fact, the school master's eyes were not sharp. They were large, a dirty white in color, and about as void of expression as if made of crockery. They were exactly adapted to their setting—the face of a very lazy man.

But this little boy whose name was Tip, was five years old, and was not a skillful reader of character—especially when he had only one shy glance at a stranger who some weeks before had come to his father's house, making up a school. To his immature understanding a school-master did little else than whip boys and sometimes girls. He wondered how his sister, who had been

to school a few weeks once, managed to walk along and manifest so little terror when in his own throat there was a dreadful something that choked off all utterance, and required a grim clinching of the teeth and pressing the lips together, to keep from letting out a great big cry.

For the last quarter of a mile there were two other boys along, which fact probably imparted enough additional strength to enable him to approach and enter the temple of learning. The school house was an old abandoned dwelling inside a man's field.

A sort of haze always obscured Tip's memory of the beginning of that first day in school. Perhaps the great dread of impending evil rendered him temporarily unconscious—he found himself besides his sister on a backless bench made of a split log, with his feet dangling six or eight inches above the floor. There was a fire on the hearth, for the day was cool. There were two rather large boys there, whose names were Duncan and Dan. There were two or three other girls besides his sister and some half a dozen small boys. There was an incessant jabber going on, for every one was conning his lesson aloud. Tip afterward learned that they were all studying the spelling book. To him it was marvelous how they kept the sound going, when he himself hardly dared to draw a long breath. But nobody was getting whipped just then.

The schoolmaster—for that was before "teachers" came into vogue—was sitting in a crippled chair. In front of him was a sort of desk or small table, across the top of which lay a wicked looking switch. That switch and the schoolmaster's feet monopolized the whole top of the desk. Once in a while a boy or girl was called and would stand in front of the desk and "spell his lesson" from the book, or the book was taken from him and he spelled the words "by heart," as they were dictated. In that case, to miss three words meant a whipping, and an extra stroke for each word over three—on which the speller failed. But that rule seemed to be suspended that day.

After a while Tip was called to "say his lesson." Aided by a vigorous "shove" from his sister, he dragged himself forward; bent in getting him into a proper position, the schoolmaster laid his hand on him, and such a thrill of terror accompanied the touch, that the lesson was blotted out completely. Tip knew his a-b-c's—in fact a well attested family tradition asserts that he learned them before he could talk. But this recitation was probably considered a failure, for when he sat down again his thumb-paper, and incidentally his thumb tightly clinched thereon, was in the same place.

It must be remembered that Tip's book was not a new one. It simply was his sister's old one, with the loose leaves carefully stitched in their proper places. But the bottom inside corner of many of them were badly discolored or entirely worn away. A thumb-paper was a necessary part of every child's outfit. For

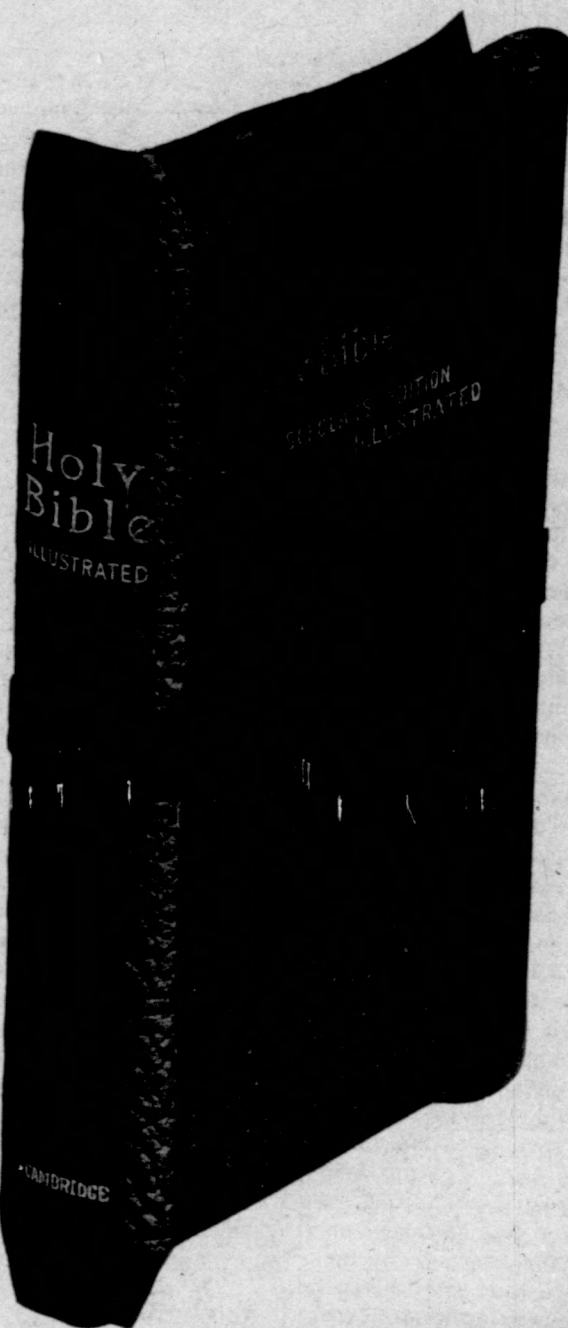
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there was no place to lay a book aside, it must be held open in the hand, and properly, in front of the face.

Tip had observed that some of the others were turning over the leaves in their books. He also noticed that the pages were much cleaner a little farther along than at the "abc's" where his thumb-paper was. So with some misgivings, he turned over a few leaves. But when he next went to "say his lesson," the master's stern "What made you do that?" obliterated all hope of progress, and sent all his mental faculties away down below zero. He expected the whipping to come then, but strange to say it didn't come to him nor anybody else just then.

After a long time all the "scholars" (for in those days every boy and girl who went to school were scholars, they had not been promoted into pupils or students), except two or three of the smaller ones, stood up on the floor and "spelled by heart." Tip noticed that when one "turned another down" the one that was turned down manfully stood his ground, and those at the head had to make room, so that when the lesson was over the foot of the class was where the head was at the beginning.

Then something happened. The schoolmaster put on his hat, and went out doors. Most of the scholars did likewise. In a few minutes

all had vanished except Tip and his sister, and another boy and girl a little larger than they. The two girls took down from a sort of shelf—the one a little basket and the other a tin bucket, and going out doors to an old scaffold, spread out their dinner. Tip never forgot how that other boy, when he saw inside his sister's basket, exclaimed, "Oh, goody! we've got fried taters and egg!" and how greedily he began to eat.

Somehow that boy and that expression were always linked together in Tip's mind, although that other boy's splendid young manhood ended on a bloody battle field more than fifty years ago, as he led his regiment of yelling ragmuffins in the van of a victorious charge.

When dinner was over and some of the scholars had returned, they played "Old Mother Hubbard" till the master came, when he duties in the house were resumed. Two boys were detected in the act of whispering. That awful switch went hurtling through the air and fell at their feet. Each was required to take hold of one end of it, and bring it to the master's desk. The culprits were given their choice to take a whipping or each one to stand up alone and spell over the whole lesson, studying aloud of course. This proceeding did not lessen the general confusion to any extent. But at last the whipping came about in this way:

It also happened that the man who owned the house and the field in which it stood, also owned a spotted dog named "Watch," and a small boy just six months older than Tip and who was sitting on another bench behind the one occupied by that individual. In the course of events, Watch, following a custom adopted by dogs of former ages, began to nose around in the fence corners, the patches of brown sedge and the clumps of briars. He probably had an occasional scent of a rabbit's track, for at intervals he gave utterance to a short sharp yelp, which was invariably echoed by the boy on the other bench in a tone nearly as loud as the dog's.

Of course this was deemed subversive of all proper decorum, and must be stopped at once. So the boy was reprimanded, and then threatened, and when Watch's next yelp was responded to with great enthusiasm the offender was called up and the switch applied. Though filled with horror, Tip noticed how the dust flew from the boy's clothes, at each stroke of the rod. And when it was over he felt almost as solemn as if he had witnessed a hanging.

It was on a subsequent day that Tip found himself. By dint of much persuasion and some ridicule, his sister had induced him to sit with the other boys. First, she prevailed on him to sit by Duncan, the biggest boy in school, who, because he could stand on his head, was regarded as a universal hero. His brother Dan was a close second in the popular estimation, because he could play on a Jew's harp. From Duncan's side Tip gravitated to the back benches where the other little boys sat.

(Continued in next issue.)

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

WHAT'S THE SUBJECT OF THIS LESSON, PLEASE?

II Kings 2:1-12.

Introduction.

We consider today the closing scene in the earthly life of a remarkable man. We have little record of the life of Elijah during the ten years which elapse between the incident of Naboth's vineyard and the prophet's translation. During this time, Ahab, the king of Israel and Jehosaphat, the king of Judah, joined together to wage war against the king of Syria, and although Ahab took special precautions for his own safety, he was slain in battle. To Ahab's son, Ahaziah, who succeeded him on the throne, Elijah was sent with a message because the king had sent to inquire of Baalzebub, the god of Ekron, instead of the God of Israel. Ahaziah was angered at the prophet because of his message and sent a company of fifty men to seize him, but Elijah called down fire from heaven to destroy them. A second captain with fifty men was sent and met a like fate. A third company was sent, but as the captain humbles himself and pleaded for his life and the life of his men, they were spared and Elijah went them to the king and repeated to him the message. The prophet is mentioned as sending a letter of warning to Jehoram, king of Judah. The translation of Elijah is one of the most sublime events of which we have any record. The patriarchal age, the Mosaic age, and the Christian age, have each one instance of ascension to heaven from a state of full life and vigor. Of Enoch's translation little is recorded, of Elijah's we have more, and of Christ's ascension we have full accounts."

Lesson Teachings.

Witnesses of a Great Event.—An event of as great importance as the one about to be enacted, must have witnesses enough to establish it in the minds of men of all ages. So three times as many different groups of witnesses were made aware of Elijah's departure. Note that we do many things which would be of more value to the world were they better known. So far as our own Christian characters are concerned, there need be no publicity, but for the sake of others, it is well oftentimes that we make known our acts. Sometimes I fear we carry this beyond what the Master intended, in the injunction that we should not let the right hand know what the left hand does. So Elijah's translation had ample witnesses to establish it in the minds of the world, and establish the great fact that the Lord looks after his own.

Faithfulness of Elisha.—The relation of the two men was very close but no more so than that of a father and his son. Elisha would hear to nothing except to remain with the older man. Had he been of an in-

different nonchalant character, he possibly would have been easily influenced to remain behind and thus would have missed the great blessing that was in store for him. So it is, there are great blessings in store for every faithful follower of the Lord Jesus Christ.

Elijah's Mantle.—We sometimes stand in the presence of older and more experienced men, and feel as it were the influence of their spirit on us. This close relation possibly exists more often between a pupil and his teacher than in other relationships. No greater distinction could have come to Elisha than to have received the mantle from his spiritual father. Paul, in writing to the church at Corinth, speaks to them after the manner of a father to his children. And he also calls Timothy "My own son in the faith." These close relationships are spoken of in terms of that very close relation which should exist between a son and a father. Let us as teachers in the Sunday School impress upon the pupils the importance of cultivating and maintaining that close confidential relation with their father and mother. As nothing would satisfy Elisha but to remain with his teacher, so let nothing satisfy the boys and girls but to maintain a companionship with their parents. But this will require on the part of the parents the effort to make themselves worthy of the confidence so much desired.

Elisha's Choice.—"I pray thee let a double portion of thy spirit be upon me." In this commercial age, I fear that too many of us would have looked more to the material side of things and demanded a few more stocks and bonds. But the young man could conceive of nothing of greater value than a double portion of the older man's spirit. And again I fear too many of us in thinking of the welfare of our children, stress too much the value of gold and silver. In our eagerness to leave a large estate as an inheritance, we sometimes over-step the bounds of strict morals. Nothing could be a greater mistake. "A good name is rather to be chosen than great riches and loving favor rather than silver and gold." That young man or young woman is rich indeed who has received a good name from his parents. Yes, give us a double portion of the true spirit.

The Ascension.—"As they still went on and talked." These two men were making their last earthly journey together. Their conversation must have been intensely interesting, for it was their last conversation. "Chariot of fire." These were real things, though they came from the spiritual world. "This heavenly scene was no hallucination, but the chariot and horses of fire were a part of that vast host, the sound of whose movements David once heard over the mulberry trees and which at a late rtime filled the

mountains round about Elisha. The parting for the two men had come, but it was accompanied with the divine presence. What a glorious thing it is, when the time comes to depart this life that we can know that there is a divine presence round about us. Glorious to both to those left behind and to the one at the point of going. Elisha fulfilled the condition upon which he was to receive the blessing asked for, and let us strive to do likewise, that we may be equally blessed!

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